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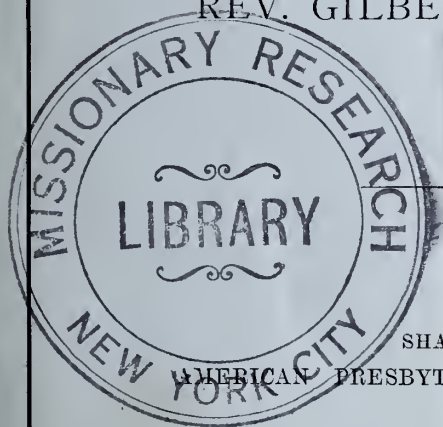
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THE
DUTY OF CHRISTIAN MISSIONS
TO THE
UPPER CLASSES OF CHINA

A Paper read before the Presbyterian Mission of Shantung,
November 9th, 1887, and before the Missionary Association
of Peking, January 27th, 1888,


BY

REV. GILBERT REID, M.A.



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THE DUTY OF CHRISTIAN MISSIONS TO THE UPPER CLASSES OF CHINA.

BY REV. GILBERT REID, M.A.

QUESTION I.—DOES A DUTY EXIST?

IN the sphere of Christian Missions the predominating question of to-day is, "How shall China from throne to peasant be won to Christ, and how shall truth prevail?" Schools, books, the preaching-hall, evangelistic itineration, and the medical work, these are all answers to the question. There is a diversity, but all unity presupposes diversity. Let a glad well-wish be the feeling of every heart.

To the usual methods of mission work, we think the Rev. Dr. Nevius is right in suggesting another. "While most missionaries," he says, "give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the *literati* and officials; not only because they exercise a dominating influence on the masses, but also because they have been in general too much neglected."

It has come to pass, however, among Protestant missionaries in China, that not only there is a presupposition in favor of the regular lines of work, and a belief that these lines are best fitted to reach the common people; but also an unconscious feeling that all efforts on the part of missionaries to reach the upper classes are futile, and that any emphasis of such a work is contrary to the Bible and the direct object of Missions.

But who may be regarded as the upper class in China? Is the upper class different from the ruling class? In reply, it may be said that while the ruling class properly means only men in office, by the upper class is meant not only men in office, but all expectants of office, all men retired from office or possessed of official rank

* A Paper read and criticised before the Presbyterian Mission of Shantung, Nov. 9th, 1887, and before the Missionary Association of Peking, January 27th, 1888. All valuable suggestions have since been incorporated in the Paper, and the author, out of awe for the learned critics, does not dare to insinuate that any mistakes at present exist.

in their native towns, and who in China are classed as the gentry, and finally the *literati*, who, while found in the preceding divisions, are yet not confined to them. It is therefore plain that a class is termed "upper" for a reason, and that is influence, either from education, rank, or official power. The class which is in contradistinction to it is termed "lower," merely because its influence is inferior, first in quantity and thus, probably, in kind. This difference is manifestly one of nature, of society, and, temporally at least, of Providence. There being such distinctions, he only is wise who carefully notes them.

In considering the bearings of Christian Missions on the upper classes of China, the first question that arises is, "Is there a duty?" To answer aright this question, not only should arguments in support be presented, but the objections of opponents should be examined.

The first objection against special attention to the upper class, is that the Scripture seems to give special attention to the *poor*. There is hope in the work, "The poor have the Gospel preached to them," but this is due not to a superiority of the poor, but to a recognition of the rights vouchsafed by Christianity not only to the favored, but to the unfortunate and neglected. Whoever is neglected, whoever is lost—not whoever is poor—has a claim on Christianity. One counselling us to know no man after the flesh will oftentimes by practice, if not by theory, draw attention especially to the poor. Christ, however, came to save, not the poor man, but *man*. In His ministry in Judæa he favored the poor, not because the rich, the rulers, and the learned, needed no favors, but because their favors were already abundant. "We sometimes speak and feel," says Rev. Phillips Brooks, "as if Jesus had only to do with the poor and needy. Yet Jesus was not simply the champion of the poor and sinful, He was the representative of humanity, in order that he might inspire humanity with love to God. He asserted the way in which a man shall be superior to the fact of poverty or the fact of wealth." Dr. Alex. Williamson, in referring to the *literati* of China, says: "It is of the very last importance that we direct efforts toward them. 'To the poor the Gospel is preached,' but not to the poor only. Our duty is to win China as a whole to the Lord, and till we win them we can never win China." What, then, is the principle? The common people as well as the upper classes, and the upper classes as well as the common people. One intimate with the upper classes should also show a friendly sympathy with the common people. Special attention given by one to a particular class does not imply a necessary restriction to that class.

It is only because mission work in China has been largely confined to the masses, with only casual notice of the influential classes, that there seems a need of emphasizing the indebtedness to the latter, while acknowledging an equal indebtedness to the former.

The second objection is the fact that the lower classes are *more easily reached* than the higher. Being a fact, there is no denial of the fact, but only a denial of the validity of the objection. Difficulties may exist more with one man or deed than with another, but "the wise and active conquer difficulties by daring to attempt them." An attractive, wealthy young man came to Christ with a solemn question, and the answer was one of love as well as truth. From an after-remark, however, the disciples concluded that the rich more than others were excluded from salvation; but this idea of a low humanizing faith was shattered by an appeal to a Power unseen but not unfelt, "With men it is impossible but not with God." Spiritual life as it works in the heart of man, whatever his rank, is divine alone, but the presentation of truth is by the co-operation of human agency. Whether the upper classes of China are to become converts or not can be no criterion of our duty as heralds of truth. Starting with the preconception that in no respect can they be influenced for good, is raising a barrier between man and man, and stretching a cloud between earth and heaven. In China, as once was true in Athens, Corinth and Rome, God may call "not many wise men after the flesh, not many mighty, not many noble;" but for the few called to-day, there springs the hope that by and by in the developed history of Christ's kingdom, "all kings shall fall down before him, all nations shall serve him."

A third objection is: We should not seek the upper classes, but wait for them to *seek us*. One of the oldest missionaries in China says in a private letter, "Mandarins and Buddhist priests are the most hopeless of the inhabitants of China. If they let us alone, we can afford to let them alone." In the intercourse of Western Powers with the nations of the Orient, or of Christian people with the heathen, the former have always shown a priority of approach, because recipients of prior favors. Waiting to be invited has never been the law of commerce or of missions. Furthermore, it should be remembered that if Chinese etiquette were adhered to by guests from abroad, the guests must be the first to pay respects. It was in such conformity to Chinese etiquette, with no aid of International Treaties, that the Roman Catholic priests, dressed in the garb of the *literati*, gained an entrance into the high ranks of society in the previous dynasty. Seizing all the opportunities that are more and more arising for respectful intercourse with the Chinese in power

should not be left to merchants, engineers, speculators and diplomats, but is a reasonable duty of the Christian missionary.

The fourth objection is: As all work cannot be done, the most *important* should be done first. But, it may be asked, is work with an important class to be mooted as unimportant? Should the missionary seek to gain no influence over an influential class? The almost general statement of missionaries is, "The opposition we receive is almost entirely from the gentry and officials." If so, it is vitally important that by the wisest methods this opposition be overcome. Certainly non-attention is not a very high-minded policy. If the missionary ignores the influential, the influential will disparage, if not oppose, the missionary. "Fear to whom fear, honor to whom honor," will necessarily lead to a greater attention to, and higher respect of, the ruling classes.

A fifth and final objection is: The Gospel proceeds from the *bottom* up, not from the top down. In harmony with this idea, an American missionary, Rev. Andrew Gordon, in his intensely interesting volume, "Our Mission in India," says: "We have corrected some fundamental mistakes, and got down to the level on which Christ himself labored. Instead of beginning at the top, with our large cities, principal stations, and better classes, we have got down to the *Chuhreds* and are beginning to build upwards." On the other side it is well known how another missionary to India, Dr. Alex. Duff, aimed by Christian educational work to reach the very highest. "It must never be forgotten," he said, "that while the salvation of one soul may not *in itself* be more precious than that of another, here is a prodigious difference in the relative amount of practical value possessed by the conversion of individuals of different classes, as regards its *effect on society at large*." A practical man of the world, Henry M. Stanley, gave this advice to a Methodist Conference in America: "When you are going to settle down and locate yourself in that region [Congo] you must, first of all, have a proper introduction to the Emperor, and if you have a proper introduction to the Emperor, I think your happiness is secured so far as he can do it, and if you can convert him, no doubt you will be able to convert his people." When the followers of Francis of Assisi first went into Germany, they went without credentials, and met with failure. On their second visit they were fully supplied with letters of recommendation and a copy of the Pope's bull, which gave them a recognized character. The conversion of a nation to Christianity is the result of countless forces, direct and indirect, religious, secular and political, but all dominated by the higher force of Providence. Whether the high or low in any land shall first enter the kingdom of heaven, is all

unknown to man, for the experience of one nation can never necessitate a similar experience in another, unless the conditions as well as the inherent law are the same. To all classes of society should love go forth and truth be taught, now affecting this one in one way and that one in another, now in much quietness and then through much tribulation, a multitude of thoughts, theories and agencies mingling and intermingling, until God, by a wise adjustment of cause and circumstance, in the fulness of time, leads His Son into the hearts of all men.

The reasons proving the duty of missionaries to the upper classes have already been evident in the examination of the objections. A few specifications should be stated to enforce the argument.

Firstly: Such obligation is the teaching of *Scripture*. Christ set the example in his death for universal salvation, and to this was shortly added the testimony of Paul, "I am debtor both to the Greeks and to barbarians, both to the wise and the unwise." Certainly there is here no countenance of indifference. In a letter to Timothy, Paul even give a special recognition when, after exhorting prayer for all men, he specifies kings and "all that are in high place." The reason given for this special recognition is no more than the one of general effect, "that we may lead a tranquil and quiet life." If the Chinese mandarin cannot be made a convert, let him be made at least a friend, if not for the peace of the foreign missionary, at least for the peace of the native church. If religion and expediency do not enjoin a *special* attention to the upper classes, let us do no less than pay at least *equal* attention, because of their equal moral worth, and from the principle of universal indebtedness.

Secondly: A special attention, even, should be given to the upper class of China because in harmony with the *universal sentiment* of the nation. Chinese custom and Confucian teaching are imbued with the ideas of the precedence of the superior—filial piety and fraternal submission. Minor officials follow the beck of their superiors. The people conform to the wishes of the gentry. From the Provincial capital radiate influences throughout every district of the Province, while the toleration or disfavor of Imperial authority affects mission work throughout the Empire. Wherever possible, those high in power should be influenced, and naturally a salutary impression will be made on all beneath. In China it is not democracy, but monarchy and aristocracy combined. The constitution of society is different from that in our Western lands, since, in the latter, individualism is more highly developed, while in China it is restricted, social obligation binding the multitude to uniformity, and national custom of long standing enforcing reverence to all who are above. Therefore, Paul would say

here, as once he said in the Roman Empire, "I am made all things to all men, that I might by all means save some."

Thirdly: The upper class of China should be influenced for the *sake of the lower*. The Christian Church at present in China is almost wholly recruited from the common people, but the peaceful security of the church, the home, and the individual, is largely dependent on the spirit and action of the mandarins and gentry. The words of Sir Rutherford Alcock on this point have much of truth: "The hope of establishing Christianity in China without first enlisting on its side the sympathies and good-will of the higher and educated classes is, I fear, entirely chimerical." While opposition and persecution can never silence the lips of truth or crush the Christian's faith, it yet should be the desire of the missionary, not only from reasons of compassion, to relieve the native Christians of their sufferings, but for the sake of truth to relieve them of the aspersions cast upon them, and to lead their foes, who are especially the foes of the foreigner, to a correct understanding of the Church's intent, and to an appreciation of the prophet sent from God. Plans for the amelioration of the poor and suffering, reform of the vicious, correction of national abuses, and the gradual elevation of the masses, need the countenance and co-operation of the influential. The foreigner or the native Church alone can never effect these national measures. Men of power, native to the soil but progressive in spirit, must be imbued with Christian principles, though without the pale of the Church. Then will plans, otherwise impossible, be successfully executed.

Finally, the missionary should exert himself for the upper class, for it is in his power alone to meet the *felt needs* of this class and satisfy the highest aspirations of heart and conscience. There is not a progressive man in all China but feels disgust for the vast intricacy of corruption in the political system, and longs to find a remedy peaceful and yet powerful. The apparent craze for material prosperity—for gun-boats, arsenals, rail-roads, and scientific apparatus—only bespeaks the deeper dissatisfaction with existing defects. The church of Christ comes with all science and knowledge, with the loftiest purposes and the purest aspirations, and is willing step by step and line upon line to save the nation as well as men. Though Christian teachings are largely rejected by the ruling classes, while the accompaniments of Christian civilization are praised and adopted, yet the missionary knows well that no true prosperity can be gained without a recognition of the Divine and an allegiance to the Divine commands. Confucianists, while exalting their doctrines, yet seek ever and anon for peace from Buddhism and Taoism, and many, even among high mandarins, failing here, enter the ranks of some secret sects. The

restlessness of Chinese thought to-day can only be satisfied by the lofty teachings of Christ, who ever aimed, as we should aim, to give grander glimpses of truth, when all may see

"One God, one law, one element,
And one far off Divine intent,
To which the whole creation moves."

Christianity was meant for man, as man was meant for God. Christianity, as it works, is sometimes imperceptible, like those quiet changes of atmosphere produced by winds blowing in distant places; and again it comes with conspicuous power, like the mighty commotions of winds and clouds, rushing around and over us. Whether early or late, all thought and all souls are touched by the mysterious influences of the Divine and Unseen, and it remains for the Christian missionary to marshal the forces of Truth together, and by their mighty combination to reveal the length and breadth, the depth and height, not only of God's wisdom and power, but of God's love.

QUESTION II.—WHAT IS THE NATURE OF THE DUTY?

The existence of a duty being established, it is incumbent to consider the nature of such a duty.

Certain principles that can be deduced from Bible History are applicable to the work in China. In this history it is noticeable that the Old Testament gives special prominence to kings and princes, judges and rulers, while the New Testament unfolds especially the progress of the church among the common people. To this general phase of the New Testament, however, there are several striking divergencies. It is related that one time, when certain Pharisees and high priests sent some small officers to seize Christ, these men failed to execute their mission, being led to admiration and belief by the matchless words of Christ. Surprised by such a result, some of the Pharisees, as if to crush forever the popular craze, boastfully asked, "Have any of the rulers or of the Pharisees believed on him?" How little did these men know that the patient beneficent life of Christ had produced its effects even within their own ranks,—that "among the chief rulers many believed on him, only because of the Pharisees they did not confess him." Striking, indeed, was the fact that the first persons to come boldly forward and honor the burial of Christ were two members of the Jewish Sanhedrin, Joseph, an honorable counsellor, and Nicodemus,

a secret inquirer ! It was a certain small official, a tax-gatherer of the Roman Empire, who was called by Christ immediately from the toll-booth, and became afterwards one of the twelve Apostles. One of the first converts of the Apostolic Church was a treasurer of the heathen Queen of Ethiopia, who, according to tradition, was instrumental in establishing the first Christian Church in that land. So, also, one of the first converts in the city of Athens was Dionysius, a judge of the court of the Areopagus, who, according to tradition, became the first Bishop of that city. The Apostle Paul, while a prisoner at Rome, gained a hearing and influence in the imperial palace, and certain of Cæsar's household believed on Christ. Two functionaries living at Capernaum, the one a centurion and the other a nobleman, were led by the healing skill of Christ to become firm believers. The relation of John the Baptist with Herod, of Christ with Pilate, and of Paul with Felix and Agrippa, shows the friendly desire of these officials, though overpowered by the rage and opposition of others.

While the Bible seldom seems to direct special attention to the conversion of persons high in rank or authority, except in the theocratic Government of Israel, yet contact with such a class always existed, and a beneficent influence was always sought. It is of such relationship that some of the most romantic incidents of the Bible consist. Joseph rising in the Egyptian Kingdom to the most dignified position next unto the Throne; Moses, versed in all the wisdom of the Egyptians, becoming a sagacious revolutionist in a tyrannical kingdom, the human founder of the only theocratic Government that has ever existed, and one of the most profound legislators that history has recorded; Daniel, instructed in the language and arts of the Chaldeans, appointed first by the royal favor of Nebuchadnezzar and Belshazzar to be ruler over the whole Province of Babylon, then under Darius the Mede elevated still higher to supreme head of the pashas, and, finally, in the succeeding Persian Dynasty of Cyrus the Great, by a retention of his previous power being probably instrumental in the issue of the royal edict that commanded the restoration of the exiled Hebrews to their native land; Esther and Mordecai in the reign of Xerxes, securing by their admirable dexterity as well as by providential interposition the most honorable of positions, the one that of queen, and the other that of chief minister; Ezra, by the esteem of Artaxerxes, chosen civil ruler of the Jewish Province, and securing special privileges for his unfortunate race; and, later on in the same reign, Nehemiah gaining first as royal cup-bearer the friendship of the heathen Monarch, then generously commissioned to rebuild the city

of Jerusalem, — these are examples from among the
[Jewish]

people in their intercourse with the heathen monarchies of Egypt and Babylon, Media and Persia.

From the lessons of Scripture, as well as from a consideration of the needs and conditions of China itself, the nature of the duty to the upper classes may be easily specified. The specifications are three.

The first specification is the conversion of souls. It was John Angell James who used to say, "I pray every night of my life for the conversion of a Chinese Mandarin." Would that from every Christian in China, both native and foreign, there might be an imitation of this example, and to the power of such a combined supplication there should be added the other power of earnest effort! It matters not that the task is difficult, so long as Heaven's love is love for all, and Heaven's order is to pray and work for all. That the higher class as a class is less accessible to religious motives is true, and yet individual exceptions now and then appear, demanding careful and considerate attention. The aged official, weary of the vanity of past ambitions and petty jealousies; the young expectant of office, meeting rebuffs and disappointment; the country gentleman and scholar, privately examining the teachings of the West, these are the first to beckon to us from the compact ranks of proud, unprincipled selfishness. The object is to reach a class that can affect the nation, but the method here, even more than elsewhere, is individual effort.

The difficulties of a Mandarin accepting Christianity are not only due to the natural prejudices of the class as a class, but also to the supposed restriction of Imperial rule. For a man to be an official it is the law of the land to worship at the temples. Christianity, however, has already an advantage secured, not only from the toleration clauses of the treaties with Christian nations, but also by special edicts of the Throne. While no reference is made to the official or other class, yet since the Chinese as such are allowed to forego observance of long-standing customs because of the requirements of Christianity, so it would seem that such liberty could be granted to officials. While it is true that one should be willing to relinquish official or other position, if incompatible with Christian principles, yet a question remains as yet unbroached, whether a Christian in the sight of the law—to say nothing of the incidental evils of public life—can be a civil official or not. Military officials are exempt from such thralldom, and we may hope that as in every land certain laws become a dead letter owing to the overruling of higher laws, so in China official position may be offered not only to rich and poor, but also to any religion whose aim is to teach virtue. In fact, at present the conversion of one Chinese man-

darin, who desires to remain a mandarin, would raise issues that the Emperor and Boards of Peking would be obliged to take cognizance of, and which would effect every one of the eighteen provinces.

Perhaps, likewise, the one great reason for disapproval of Christian work among the higher classes of China, whether in office or not, is a failure to trust that Higher Power, supreme over all. When William Carey proposed work among the heathen, a senior divine replied, "When God pleases to convert the heathen, He will do it without your aid or mine." If, perchance, this be the spirit of much of the opposition to work among the upper classes, no better answer can be given than the two points of Carey's first missionary sermon: "Expect great things from God; attempt great things for God."

A second specification is the advancement of truth and knowledge. Good Isaac Watts was wont to sing:

"Seize upon truth where'er 'tis found,
Among your friends, among your foes,
On Christian or on heathen ground,
The flower's divine where'er it grows;
Neglect the prickles, and assume the rose."

In such a spirit should the missionary prosecute his work. One truth may be more vital and supreme than another, and one truth may be more adaptable than another. Knowledge that is spiritual may be higher than scientific or ethical knowledge, and yet the latter may unlock human hearts—be the schoolmaster to lead to Christ. The missionary in his own mind should ever hold in logical proportion all truths and value aright all knowledge; and yet in contact with his fellow-man there may be a temporary uplifting of the subordinate and emphasis of the auxiliary. If China by Imperial authority is to introduce Western science into all the provincial examinations, the missionary for the sake of higher truth should pre-occupy the ground and forestall still greater events. Indifference or tardiness is not the policy for even conservative China. Like the parable of the wise virgins, our lamps should be trimmed and burning. Being ready is never premature. David Livingstone in resisting the attacks of his critics, said, "The conversion of a few, however valuable their souls may be, cannot be put into the scale against the knowledge of the truth spread over the whole country. In this I do and will exult."

To spread truth in China, whom should we more reasonably seek than the most influential men of literary ability, versed in a pure native style and able to command respect for whatever cause they advocate? Rev. Timothy Richard, in pleading for high educational work in all the centres China, says: "We should meet the awakening thirst of the Chinese for Western knowledge, and keep before

them the true relation of Christianity to all knowledge." And again : "Officials and scholars are, many of them, even eager to get instruction. Having known personally the chief rulers of eleven of the provinces, I can testify that all of these, without exception, desire more Western knowledge, and the repeated Imperial edicts leave no doubt as to the views of the Peking cabinet on the subject." 'The spirit of the China of to-day is aptly summed up in the words of Confucius, "Be zealous for the old and know the new, so will you be a teacher." We need no longer to pitch our tents or rest on our arms. The day of truth, and so of evangelization, is dawning in China. The call to the missionary is to arise for a stupendous conflict, whose termination in China will likewise see a glory-encircling earth.

The third specification is that of utilising the dominating influence exerted on the masses by the official class. This is an advantage more conspicuous at present than any other. Being an advantage, there is an obligation to secure it. Securing it, there may not necessarily be an immediate conversion of the upper classes, but it may be auxiliary to the conversion of the masses and the peace and security of the Church. This has been a noticeable characteristic of the mission-work in Japan, where many prominent men, though unbaptized in the faith of the Church, yet recognize the exalted character of the Christian religion, and even plead for its embodiment in the national life as the surest means of national prosperity. Likewise in the little kingdom of Siam, the king, while still the head of Buddhism, has by money, protection and many acts of kindness largely freed the Church from restrictions and violence. It is a custom of a successful missionary in that land on arriving at a city, first to call on the local official, not so much for the official's sake as for the impression that is produced on the people by raising himself in their respect, attaching importance and legality to his mission, and by allaying all fears and suspicions. In the history of the Roman Catholic Church in China during its glorious prosperity in the previous dynasty and the early part of the present, we have furnished a striking illustration of the value of the patronage of the exalted, and how her peace and power might have remained, if it had not been for a foreign papal domination, interfering in the edicts of the Emperor and the customs of the nation. When the Rev. Dr. Nevius first went to the city of Hang-chow, he found that the distrust and suspicion of the people were so great that he could not carry on his work to advantage, without acquiring a character and position which could only be gained by public official recognition. He therefore called on all the officials, from the Governor down to the Magistrate, and received also return calls, all being followed

by the most happy results. When the Rev. Griffith John some twenty years ago desired to secure property in the important city of Wuchang, he first called on the Viceroy to gain the proper permission, and thereby, in the collision that ensued with the gentry, succeeded in carrying out his purpose to a satisfactory conclusion. More valuable than all in the good that has resulted were the efforts of two men of missionary standing, Drs. Williams and Martin, who at an opportune time in 1858 succeeded in the incorporation in the American Treaty of the Toleration Clause, a clause which was also in substance incorporated subsequently in the British Treaty.

While seeking by individual effort for individual conversions, whether of the rich or poor, high or low, there yet are influences that may be put in operation that in due time will affect the public sentiment of the whole empire. While it is true that the early Christian Church did not first begin with the highest, yet as soon as the converts became too many to be ignored, then the new phase appeared of Christianity being adopted by the ruler, and then by the nation as a whole. In the mediæval period, Dr. Maclear, in his "Apostles of Mediæval Europe," rightly declares that "with an almost monotonous uniformity, in Ireland and England, in Southern and in Northern Germany, among the Slavonic no less than the Scandinavian nations, the conversion of the people followed that of the king or chief." The nationalistic and individualistic methods intermingle and interact. In illustrating still further the distinction, we add the statement of Dr. Thomas Smith, formerly a missionary in Bengal. He says: "The nationalistic method of operations was characteristic of the Romanist ecclesiastics and missionaries; the individualistic, of the British and Irish or Scotch. Perhaps it might be necessary that the two methods should be prosecuted simultaneously; and it may be that in order to effect this the Romish missionaries were in the providence of God brought into Britain." May it not also be, we are now inclined to ask, that providence, by the light of past history, may now be teaching us that the Protestant Church can best prosecute missionary work, not only by mingling among the common people and seeking for individual conversions, but by influencing the men of power, and so converting the nation? Whatever the preliminary steps, the conversion to Christianity of the rulers has always preceded, not followed, the conversion of the nation. If this is inevitable, why should attention to the "higher powers," to the respectable and educated classes, be eliminated from thought and from plan, from prayer, ambition and effort? In gaining the influential, you gain not only them, but with them the nation.

QUESTION III.—WHAT IS THE NATURE OF THE DUTY?

The establishment of a duty and the analysis of its nature are matters preliminary and theoretical. The one of vital import is the consideration of the methods for discharging the duty. The former we have already considered in respect to our theme, and we hope so completely and minutely that even the most biased opponent will be inclined to approve. Whether such be the case or not, we should no longer defer the real practical issues.

Viewing the present status of mission-work in China, the most essential requirement for dealings with the upper classes is the general rule: Watch for every opportunity to show friendliness and create friendliness. This rule is important and fundamental, for the conditions are by no means the same in all parts of even one land. A striking difference would be the work with the upper class in a treaty-port and that in the interior. Also that in a district or prefectural city and that in a provincial or metropolitan capital. Sometimes friendship may be first established with the scholars, sometimes with the officials, and again with the native gentry. Even friendliness with the masses may at times be an aid, as a means of diminishing unpopularity or misunderstanding. Several foreigners by specially informing themselves on topics that prove of interest and importance to high officials have thereby secured considerable influence. Foreigners in the Imperial Customs service do not confine themselves to mere routine of office-work; and so missionaries, seeking primarily the welfare of the people and the advancement of the nation, should not content themselves with the mere routine of mission-work. Everything that tends directly or indirectly to uplift, reform or save, should be cherished and utilized.

The general object and spirit having been stated, certain particulars may now be specified.

Of these the first one is the medical work. This work knows no class, the Hanlin or the mute, the beggar or the Viceroy. Broad in spirit, it reveals true Christianity, and removes opposition and prejudice. In our present discussion we only emphasize one phase. Incidents from every hospital in the land could be drawn, but we only need to cite the work of Drs. Dudgeon and Pritchard among a few of the prominent families of Peking, Dr. Mackenzie

and Dr. Howard King in securing the munificent patronage of Viceroy and Lady Li, Dr. Kerr in Canton aided not only by foreign donations but annually by the leading officials, and the hospitals in Shanghai, Hankow, Soochow, Nanking, Hangchow and Foochow. Where others fail to enter, the physician sometimes succeeds, and this, too, without any particular regard to his manner or his creed.

A second specification is the formation and distribution of a scientific and religious literature. Under this head, so thoroughly discussed by abler men, there is a need at present of popular rudimentary treatises on the different sciences, somewhat like those which Dr. Edkins is now issuing from the press of T'ung-wên College. Also, as still more noticeable, there is a great need of religious books of a more scholarly and robust nature. At present Dr. Martin's "Evidences of Christianity," Dr. Williamson's "Nat. Theology" and "Life of Christ," Faber's "Com. on Mark," and "The Removal of Doubts," prepared by native Christians, are about the only religious works that one would dare to consider a respectable present to an influential and scholarly man. "Tracts and booklets," however multitudinous and however suited for the average scholar, are not in demand for the higher literati, hypercritical of the Christian religion. The books already prepared that are the most acceptable to the better scholars, and are at the same time conducive to breadth, morality, and enlightenment, if not to conversion, are such as Dr. Allen's "China and Her Neighbours," Sheffield's "Universal History," Faber's "Civilization" and Dr. Martin's "International Law." Dr. Edkins has said, "Through the efforts of Dr. Martin the works of Wheaton, Woolsey, and Bluntschli, have been translated and published, and we know that they have produced a good effect in many ways in modifying the opinions of the Chinese official class." By presentation to personal friends or by distribution at the provincial and metropolitan examinations, incalculable good may be accomplished in reaching the ruling minds of the nation.

A third specification is the educational work. This work has already been a prominent feature of mission policy, well exemplified in the St. John's College and the Methodist College of Shanghai, the St. John's at Ningpo, the Methodist School at Foochow, the Presbyterian High School in Shantung, and the late project of Dr. Happer for a University at Canton. These are supported by Mission funds, and meant to raise up Christian men. In this respect they are a necessity and a blessing. At present, owing to the new attitude in the Chinese Government, a new opportunity will more and more be presented to reach men of degree and of the

better families. Chinese and Western education are to be combined in the literary examinations, denationalization is to be avoided. Mathematics, of all the sciences, stands foremost. The Imperial College under Dr. Martin is to be the supreme institution in the Western education. There is opening up a work in China which the Church in Japan has only in part succeeded to accomplish. After Peking the next position to be seized will be each of the provincial capitals; and should it not be our desire, that though Missionary Societies may not deem it fitting to support this form of education, Christian men of education may be induced to occupy beforehand all these centres, and so by precluding scepticism and overcoming superstition, prove the handmaid of the Church? Over 2,000 young men in the colleges of America have indicated a willingness to enter on mission-work, and while the majority may further graduate from the theological seminaries and enter on direct evangelistic work, would it not be grand to secure others of them at once for this new sphere of high education in China? In the memorial to the throne occur these words: "With regard to scholars of the second and third grades, as also mandarins of the lower ranks, we request Your Majesty to open the portals and admit them to be examined as candidates, that we may have a larger number from whom to select men of ability for the public service." With the change in the spirit of the Government, there should likewise be modifications in the methods of the Church. The progress on the one side demands a progress on the other.

A fourth specification is that of social calls. While at the ports such a work may be accomplished by the observance of foreign ways and thought; in the interior there should be an appreciation of Chinese thought, and an observance of Chinese etiquette. The reason for the latter is that so strongly stated by Sir Richard Steele in the *Spectator*: "No man ought to have the esteem of the rest of the world for any actions which are disagreeable to those maxims which prevail as the standards of behaviour in the country wherein he dwells." So Dr. Nevius, in referring to work among the officials of China, has said: "It is obvious that this kind of work is attended with peculiar difficulty, and requires special preparation, particularly in acquainting one's-self with Chinese etiquette." This advice is all-important, and yet how frequently has the idea been characterised as an eccentricity. One country may be pushing, progressive unceremonious America; and the other proud, exclusive conservative China,—the two in sentiment and etiquette well-nigh at antipodes. In fact, all Oriental politeness seems to an Occident cringing; and Occidental politeness—even if such is supposed to

exist—seems to an Oriental loose and disrespectful. In either case the reality is different from the seeming. Chinese etiquette as performed by a foreigner is not by any means cringing, but teaches self-respect as well as respect to others. The etiquette must be reciprocal,—of mutual independence and mutual respect. If such fails to be the result, better to keep along in manly dignity, waiting for a Chinese observance of Chinese principles.

To know the exact forms of Chinese ceremony and personal address, and to be familiar with polite expressions, one should secure the aid of a person familiar with Chinese official life, rather than one noted for mere scholarship. What forms are in conformity with the Chinese and yet applicable to a Western scholar, or how far these forms should be modified in order to make personal acquaintance possible, will require much inquiry and discrimination.

In the proper observance of the Chinese code of etiquette, social calls, if made at all, must be inaugurated by the missionary himself. In this feature there is a similarity to the practice in the foreign communities in China. The stranger must make the first call. The rank of the person to be visited will determine the degree of respect to be observed. In general, the higher the official, the more the need of strict adherence to Chinese rules of ceremony.

The first persons to be visited are the officials in power, and this, if done with caution and propriety, will meet with more or less of success. Then come the native gentry. As these gentlemen have been even more neglected than the officials, and are generally of a more hostile and prejudiced mind, it is uncertain how their acquaintance can be formed. If known to be friendly and the sentiment of the people at large is also friendly, the strict rule requiring the stranger to take the initiative may also be heeded here. If, however, there is a decided barrier, observance of Chinese etiquette, however essential, will probably fail to open the door of the house or heart.

One useful means to secure interest and make acquaintance, and so prepare the way for the interchange of calls, is to fit up in handsome Chinese style a book-depository and reading-room, provided with a guest-room, or still better an extensive polytechnic with which may be connected a lecture-hall, where lectures may be given from time to time. It should also be remembered that many officials with whom we come in contact, will in time return to their own homes, and there be classed as the gentry. The gentry of to-day were the conservative officials of the past, and the officials of to-day will be the gentry of the future.

The aim should always be to reach the highest first, whether of village elders and men of degree in the country, or local magistrate in a district city, or of the governor in a provincial capital. The higher one effects a social relationship, the more extensive will be the succeeding usefulness.

Closely connected with the intercourse of a social nature, there exists as a fifth specification the intercourse for purposes of public business. Of the part that missionaries take in such matters there are needed a few explanations.

First of all it is desirable that matters of business should be such as are plainly of benefit to the people and of interest to the officials. Troublesome business should be avoided, except in critical cases, and then not until patience has had a full trial. Personal protection, litigation, persecution cases, and property questions, however inevitable in organized work, are in themselves hardly a help, and yet if managed with respectfulness and moderation, with a due regard for past customs and ideas, may be the entering wedge for more congenial consultation. That missionaries in the interior will necessarily have to hold relations with Chinese officials is evident, but how this may be best accomplished can only be determined by experience. It should always be the aim to so consult the convenience of the officials by well-directed plans, that important matters may not be cast aside as an interference. If there is a time when no business is on hand, then peace may be so strongly established that troubles of the future may be largely prevented. It is a false idea that officials should be ignored till trouble lies at the door. In fact, much of the opposition to missionaries is due to the fact that all that is known of them is as emersed in riots—certainly not a very high commendation for Christianity. Whether all missionaries in a place should alike seek such relations with officials, or whether particular persons should represent the rest, will largely be determined by the circumstances of the time and place. As a general principle, amid the large number of undertakings and in so large a field, with a regard to economy of forces and time, division of labor is desirable, and here only needs further application.

Secondly, in public business there should also be a clear understanding of the distinction between the policy of the Roman Catholic missionaries and the Protestant missionaries. Owing to the political nature of the Roman Catholic Church, not only in China, but in all lands, it has seemed to many that the Protestant missionary, in order to maintain the spiritual nature of the Church, should avoid not only public dealings with officials, but should hold

for the present the attitude of indifference. There is demanded, however, no extreme policy of neglect, especially so long as difficulties inevitably arise which must be managed by some one.

According to the policy heretofore adhered to by the Roman Catholic Church, the different provinces of China are divided among the different Orders of the Church; Bishops are appointed by the Pope; the Pope is regarded as holding a position similar to that of an Emperor, and the Bishops similar to that of Governor. The Bishop adopts, therefore, the style and rank of a High Mandarin. In many places the Bishop in going to the *yamens* wears a button of 1st or 2nd rank, rides in a sedan-chair of four or even eight bearers, and is accompanied by outriders and runners. Such a policy has both advantages and evils. The possibility of native officials dealing with particular persons in the Church on church affairs is highly acceptable, and by such a method facility of intercourse is promoted. The particular kind of power possessed by the Bishop is also a matter of respect. The adoption of official style and rank with all the distinctive marks of Imperial authority is apt to arouse jealousy. The dictatorial management of persecution cases, though generally permitted in the past, is yet offensive. The shielding of lawless persons, the claim to a protectorate over all native Christians, and the assumption of political as well as spiritual power,—these are the special causes of friction and opposition. It should, however, at the same time be acknowledged, that sometimes in spite of these features, and at other times because of these very features, the Roman Catholic Church has established a relationship with the Chinese officials,—a relationship which afterwards has been granted to Protestants as well. Furthermore, that what might appear as an assumption in a representative of any of the Protestant Churches, might be the right of a Bishop of the Roman Catholic Church, if the policy of that Church be granted as sound.

What now should be the attitude of the Protestant missionary? May not the wisest policy be one which conforms to moderation, avoiding all the evils of the Roman Catholic policy, and accepting all the good? Certainly the missionary should assume no official rank—unless actually possessing such, should countenance no lawless persons, withdraw from Chinese authority no native converts, and plead for no one persecuted for other than righteousness' sake. If he adopt the Chinese costume, he will be able to conform to Chinese etiquette, dressing in the official garments, which more properly are merely a dress-suit, and which are always worn on visits of ceremony by scholars as well as officials. Being a guest, the missionary is entitled to respect, and he in turn should conform to

the manners of his accomplished host. Being a scholar with a literary degree, and belonging to the professional class, he is in many countries the equal of persons of political rank, while in China he would also be regarded with special honor. Furthermore he is the delegate of a Church, though not of King or Pope, the representative of a large body of people, and by no means a mere private individual. The main thing desired is that the missionary as a missionary, and not as a political agent, should be duly recognized.

Thirdly, the public affairs of missionaries have also a close relation to the efforts of consuls and diplomats. The frequent aid that has been rendered by Representatives of the different Governments, the missionary should not fail to appreciate. In 1844 by the intervention of the French Representative, M. Lagrené, the Emperor removed disabilities from the Roman Catholic Church, but prohibited the foreign priests from going beyond the five ports. In 1845 by the intervention of the British Representative, Sir John Davis, the same privileges were granted the Protestant missionaries. From this time forth the Roman Catholic missionaries began to go into the interior with the tacit consent of many of the officials. Later on the Protestant missionaries followed the same precedent. In 1858 and 1860 appeared the different treaties tolerating Christianity, while in the French treaty there was a clause introduced into the Chinese text with the knowledge and consent of the Chinese Representative, whereby French missionaries were granted the right to purchase property in all the provinces. Some of the treaties, either then or later on, stated the full right to propagate Christianity in the interior with full protection of the authorities. In 1862 there appeared the Rescript of Prince Kung and the Chinese Foreign Office on the basis of a previous Edict of the Emperor. This Rescript has these words: "As missionaries are not Mandarins, they cannot take part in other matters, public or private, or protect their proselytes, but whereas they are well disposed men, and are in their own country greatly respected of others; and whereas their first object is to instruct men to do good, they must be treated with more than usual high consideration." The right of petition to the local authorities was also granted. By the year 1881, through the intervention of the United States Representative, Hon. James Angell, similar rights as contained in this Rescript were allowed Protestants by the Chinese Foreign Office. In the years 1882 and 1886 the Foreign Office issued orders to all the provinces, on the basis of an Edict of the Emperor, enjoining the protection of the converts and chapels of the Roman Catholic Church.

Notwithstanding all this aid, troubles still continue to arise in the interior, both for the missionary and the convert. In order to present such matters to the authorities, it neither seems necessary nor desirable to appoint consuls for the interior, nor to appoint missionaries to act in the capacity of consuls. Now and then it will be found possible for ministers or consuls to help strengthen the status of missionaries with the native officials by introduction or recommendation, just as happens with merchants and representatives of syndicates. Instead of the missionary or convert presenting their grievances to the foreign official, the way may be so opened that this may be done with the native official, and with an equal assurance of gaining redress. Thus the missionary will less and less annoy consuls and ministers, and the Christian Church will appear more and more as the Church of China.

Such are some of the ways for Christian Missions to reach the upper classes of China. If many missionaries seek the common people, should not some at least seek in a special way the upper classes? Should not efforts in this direction meet with sympathy, encouragement and aid, rather than with coldness and indifference, frustration and criticism? A disagreement with a few minor points that have been advanced should not cause a rejection of the whole line of argument. Realizing a duty—the duty is already half performed. “Comprehension,” says Prof. Huxley, “is more than half way to sympathy.”

The Church in its evangelization aims to do everything, but each one can only do a part. In general harmony there is individual speciality. For one to insist that a class shall be neglected by the Church is plainly untenable. And for one to insist that he himself—rather than the Church—will work for all, is plainly impossible, for no man since the time of our Saviour can rightly be regarded as a universal genius.

One sows and another reaps, but both “may rejoice together.” The efforts of to-day bespeak the triumphs of the future. The labor for one affects the multitude. The course is ever forward; the era is that of progress. The Church, undivided by time as unbroken by death, moves forward with radiant faith, as with the swing and stride of a giant's strength it transforms nations, overpowers thrones, turns art, music and learning into its service, chastens the rich and uplifts the poor, serves with the menial and rules in the ruler, and by hidden voices speaking to all, vindicates the sovereignty of the Divine, who with illimitable sway shall reign over all and in all dwell. Then shall be fulfilled the song sung 2,500 years ago, “Gentiles shall come to Thy light, and kings to the brightness of Thy rising.”

